boulders, and gaunt tree-skeletons amidst which the cubes of stone-and-mud houses were indistinguishable save for the thin spiral of blue smoke that rose from their flat roofs at feeding time. 132

We were able to work on indoors, for informants were glad enough to come and sit by our fire and tell all they knew about any question asked, but we sorely missed the cheering chance encounters, the casual wayside chats that normally brightened our walks.

Indoors during the Great Cold the family is merry and happy enough. The recurrent tiny fire, whose ashes never quite grow cold and which is stirred into life at baking time, reinforced by human heat and not squandered by wanton draughts, keeps sufficient warmth alive for comfort, and the weeks of enforced leisure from outdoor work are thoroughly enjoyed. The women spin and sew and bake and tend the babies; the men mend and make their various implements; the children eagerly demand the right to help in every job for which they are ripe, while the old people come into their own and entertain the company by telling tales of every kind; not only nor even mainly tales of heroes and of kings, of raiding chiefs and bandit exploits from the good old days before the Serkár brought peace and security at the cost of adventure, nor folklore yarns borrowed from other times and climes—though they have good store of these; but the history of their country and its clans and anecdotes of every day. In this homely school the Hunza child learns all that it needs to know, the elements of ethics, morals, and religion, the accepted codes of decent behaviour, and all the accumulated wisdom of the land. 512 861 538

The Hunzukuts have no artistic gift of story-telling, and no professional story-tellers; they have no oral literature to match the Sagas of the North or the Persian wealth of the Thousand and One Nights, but they can tell a straightforward story simply and well and with considerable humour, and the phrases in which their yarns are couched have become sanctified and semi-stereotyped by frequent repetition. Some of these DL had recorded in 1923–24, and they were already in print when we returned to Hunza ten years later. We were surprised and 538

evening meal, watch TV and then to bed.

While this may all sound very good and very logical and fit into what we believe is a pattern, the average day is really unlike what I have described here for either the city dweller or the farmer. The truth of the matter is that, as I said at the start, no two days are entirely alike.

The day of the week plays an important role. The weather contributes its variation. Then we all know full well that not even a minute is predictable. So how could anyone expect to give a clear-cut résumé of what any person's day consists?

That is somewhat the way I felt when I set out to outline what a day would be like as lived by the average citizen of Hunza. The only thing that I can hope to set out is a pattern. It may have a few or even hundreds of variations but at least the general pattern will be clear. So here is what I believe to be the procedure of one day—an ordinary day—in the life of a Hunzan.

The people of Hunza are Mohammedans of the Ismaili sect. They are in no way fanatical. In fact, the Ismaili are probably the least religious of all Mohammedans. The call to prayer is at 3:30 in the morning. Only the more pious and devout attend the service at the mosque.

A good true religious Mohammedan prays 5 times a day and on each occasion the prayer will last up to one hour, but through my entire travels through both Nagir and Hunza I saw very few instances where they took time off to pray during the day except on religious holidays or festivals. But, as I mentioned, prayer starts at 3:30 A.M. and I didn't have occasion to see them in action. Those who are devout usually pray from 3:30 to 4:30 and then go have their breakfast and so to the fields.

512 The breakfast, most meager by our standards, consists of a bowl of fresh or boiled apricots with chapatties. This is sufficient to keep the family working in the fields or doing other household and farm chores until 10 o'clock.

Then lunch is served and it is made up of fresh or boiled vegetables, dried apricots and chapatties. The men get two chapatties for this meal, whereas the women and children are restricted to one chapatty. Then off again to their duties—invariably on the land.

The midday meal is usually taken between 1 and 2 o'clock and in the summer this would mean, during the hottest part of the day. For this meal dried apricots, rubbed with the hands in water to form a soup, constitute the main course. A bowl or cupful of this gruel is drunk. This is the procedure during the months when fresh apricots from the trees are not available. During the period from late spring until autumn, fresh apricots are always available and these are used instead of the dried ones.

The dinner hour usually reigns from 5 to 7 o'clock. For this meal more food than for the other meals is used and consumed. Vegetables, either or both boiled and raw, are eaten along with any one of the fruits like plums, peaches, pears, apples or apricots—then always chapatties.

If I haven't made it clear before, chapatties are the bread that is used almost exclusively throughout Pakistan and India. These are flat unleavened sheets of bread made from whole wheat—stone ground. They are the Indian "staff of life."

252 Cooking and preparation of meals as we know it in the average home in America is definitely not part of the Hunzan way of life. Whereas in our way of life most foods are prepared by boiling, frying, baking,

461 done and he turns on his television set, he is bombarded with commercials that seek to hypnotize his brain by making him believe he needs those products, when in reality he needs them like a hole in the head? Can a man know the meaning of true leisure when his head is throbbing with the bills he must meet on the morrow, the food he must buy and the clothing he must procure for his family, for which in many cases ready money is not available? Can a man who is harassed by and has pressing about him a hundred problems that must be reckoned with, find leisure or peace by escaping to the country for a weekend or by taking to drink?

Of course not! True relaxation and leisure are as far away from him as the moon!

Therefore, when I say that the people of Hunza know and enjoy the true thrill of leisure, I mean every word of it sincerely. While they rise at 3.30 or 4 o'clock [512] in the morning, they go to bed between 7 and 8, and in the winter time even earlier, if there is no celebration or dancing in the village. They are without doubt the most industrious people that I have met—especially in the East. Laziness is positively foreign to Hunza!

[481] Wherever I went I noticed that the Hunzans had ample time to talk and chat, and seldom did they appear to be in a hurry although whenever they walked, their walk was brisk—much more so than the average Western gait. In fact, this is one of their most recognizable and admired traits.

571 Lest anyone should get the impression that life in Hunza is dull, let me clearly emphasize that there is great fellowship between families and the selfsame group-gathering that we know of in our way of life is also practiced and followed by the people of Hunza. [796] Further, religious gatherings are quite frequent and play an important role in the social life of the people.

352 Hunzans have charpoys. Most homes have a chest, or two or three or more, in which they store and keep their belongings. The chests are used to sit on and perhaps eat off. The Hunzan home we visited had a table also.

513 286 Every Hunzan home has blankets for covering during the winter and these blankets are made of homespun wool which is carded, loomed and woven by the villagers. They are equal in weight and warmth to the best blankets that are made in the West. There is no danger of the blankets not being 100 per cent wool, because wool they can get from the sheep or yak's backs.

342 Practically every Hunzan home has an upstairs, too, and this is where the family lives during the summer. It is related that each spring on the 21st of March the family moves upstairs. When there are 4 or 5 members in the family the upstairs is usually divided into two sections or rooms, leaving an open balcony in the center.

342 512 The usual Hunzan home is a place to shelter the family against storms, rain, cold and snow. It is not used nearly as much for social intercourse as it is in the West. Therefore, they don't spend as much of their time in the homes. Practically all daylight hours during spring, summer and fall are spent in the fields.

164 Some authorities attribute the good health of the Hunzans to the fact that most of their time is spent out in the open air and sunlight. Could it be that we in the West spend too much of our time inside our comfortable homes and not sufficient outside in the glorious outdoors? This is something worthy of thought and study.

Considering the heights, the ledges, the precipices and steep inclines that are found throughout this country, it is remarkable that there are few cases of injury like broken or fractured limbs, serious accidents due to falling and such. But you must remember that from infancy, children are trained and learn how to